

The Indian Missionary Record

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INDIANS NOT VANISHING

Talk about the "vanishing American" is out of date and the Indian affairs branch of the mines and resources department reveals that the British crown had 118,406 Indian subjects in Canada in 1939 compared with 112,510 in 1934.

Some of them are prosperous farmers. Others, living in more remote regions still depend mainly on hunting, fishing and trapping for their existence and by wild life conservation the government is seeking to assure them of a livelihood.

In southern Ontario, Quebec and parts of the maritime provinces the Indians are engaged largely in agriculture while the hunters roam the great hinterland comprising the northern areas from the north shore of the St. Lawrence river to the Mackenzie river valley and the Yukon.

In the great plains region, where the buffalo once provided the Indians with food and clothing, the aborigines have turned farmer, many of them with great success, while on the Pacific coast the Indians have earned themselves a high place in the fishing industry.
(Leader-Post, Regina)

THE WAR IN DECEMBER

During December the Greeks have pushed back the Italians in Albania, capturing successively: Koritza, Porto Edda, Argyrokastron; the Greek advance continues successfully towards Tirana, capital of Albania.

The British, having driven the Italians from Egypt, advance in Lybia, capture the port of Bardia, and are now besieging the port of Tobruk.

Germany has sent between 300,000 and 500,000 troops through Hungary to Rumania.

On Dec. 29th, President Roosevelt promised Britain the fullest possible aid, regardless of Axis Power threats.

Dies at Great Age

Middleton, N.S., Jan. 7.—Stephen Heggie Luxie, patriarch of the Mic Mac Indians in Nova Scotia and known throughout the Maritimes and New England States as a guide, died in hospital here yesterday. It is claimed he celebrated his 108th birthday Christmas day.



TOURISTS LIKE WHAT INDIANS MAKE

Handicraft Bringing American Money to Canada

Growing attention is being paid to Canadian Indian handicraft since war closed the doors of Europe to the thousands of American tourists in search of hand-woven materials and the products of the artisan, it is learned from the Indian Affairs branch of the department of mines and resources at Ottawa.

Evidence of this interest was brought out at fall exhibitions, where booths exhibiting and selling Indian work took in much American money.

"We have a powerful magnet for tourists if we develop the Indian work," said an official in the branch. "The demand is already greater than can be filled."

According to the records of the Handicraft Guild in Montreal, although the numbers of tourists decreased this year, those who came from the United States spent larger sums on peasant and Indian work. They were the people who know handicraft and can tell the best stuff instantly.

On three reserves, St. Regis near Cornwall, at Caughnawaga and the Odenak reserve, the Indian Affairs branch has encouraged the Indians and in the past year over \$30,000 worth of articles have been sold, without counting individual sales.

Examples of work at the Indian department reveal the Indians master craftsmen at depicting native scenes and such symbols as the "thunder bird." In all lines, the demand far exceeds supply, officials said.

(Toronto Star)



INDIANS HAVE CHRISTMAS CELEBRATIONS

Carlyle, Dec. 28.—The two Christmas tree celebrations put on by the Indians of White Bear reserve, north of Carlyle, are held each year simultaneously. This is necessary because of lack of hall space in which to take care of all who endeavor to attend.

This year the east and west groups gathered as usual and when Santa Claus appeared there seemed to be a great array of gifts and foods on and around each of the well lighted evergreens. Both halls were decorated in Christmas colors and addresses by the older Indians were a feature of the program. It was also noted that Santa seemed to have command of both the Cree and Assiniboiné languages.

One splendid item on the tree of the east group was a \$5.00 bill, a gift from the group to Red Cross; was a \$5.00 bill, a gift from the group to Red Cross ambulance work. This gift was presented to Mrs. J. R. Morrison, who was asked to forward it. It will be remembered that a year ago, Chief Jimmy Big Stone of this reserve donated a cow to Red Cross funds that netted \$50.00.

Three members of the reserve have now offered their services to the Empire, namely, Thompson and Leslie White Bear, and Pete Nabexy. They expect their call early in January.

WHITE CHIEF SENDS GIFTS OF SMOKES, CANDY TO INDIANS

Indian women appreciate a plug of briar smoking tobacco as greatly as the braves; and older Indian men like nothing better than a smoke of Irish twist (strong as an ox) mixed with a bark and leaf blend of their own. Indian papooses can be bribed into good-nature as easily as white children with candy.

That was what William Pearson of Regina discovered when he personally delivered, as envoy, or Santa Claus, for R. S. McLaughlin of Oshawa, Mr. McLaughlin's annual Christmas gift to the Indians of the Star Blanket tribe of File Hills agency. Mr. McLaughlin was initiated honorary Chief Strong Man of that tribe in 1929.

Mr. Pearson, with Mrs. Pearson and small daughter, Nancy, undertook the motor trip to the reserve, about 15 miles north of Balcarres, the Sunday before Christmas. Sidney Jones, Indian agent, was adviser while Mr. Pearson distributed the gifts to the Indians, who had been waiting impatiently the forepart of the day during which Mr. and Mrs. Pearson were running into some difficulties with road-signs and deep snow. The gift-giving ceremony betrayed the likes and nature of the Indians—the young women being greatly pleased when the tobacco plugs came their way. The children, lined in single file, were familiar with the profit of the perpetual line and were happy with multiple servings of suckers and candy.

Star Blanket tribe, made up of about 65 Indians, lives by farming and cattle-raising. The chief, Red Dog, died just last summer. He had no son and the new choice for chieftainship has not yet been made. Red Dog's headdress he willed to Mr. McLaughlin, a signal honor.

... AND AN INDIAN ADDS HIS WISHES

"An Indian wishes to join in the messages sent through the Leader-Post at Christmas time, with message of goodwill, 'peace on earth to all.'"

"You cannot expect me to express myself as some of your educated men who write for the paper, but nevertheless you can believe in my sincerity, and the sincerity of all Indians at this time, yes, at all times in the good wishes to all the readers of your paper and to everyone on earth.

"I want to say 'Merry Christmas and God bless you' to everyone. To my brother Indians in the Canadian forces, to my white brothers, serving on all fronts of this inhuman war launched against our Empire, I offer the wish of an Indian, that God will protect them, that He will bring success to their efforts and that next Christmas, if it be His Holy Will, we shall celebrate the birthday of the Babe of Bethlehem in peace and happiness.

"Among my people there will be prayers recited at Christmas, and when we ask the Christian God at this holy time for protection, we are sure He will listen to those prayers.

"And so at this great feast, at this time when all men express to each other their good wishes, please accept from the Indians a similar expression of goodwill, and may the year to come be a blessed one for us all."

—Henry John Agecutay.

(The writer of this letter is an Indian of the Qu'Appelle agency, at Pasqua reserve. He is a graduate of Lebret Indian school, a member of the Indian council and has made carpentry his life work.)

AGED PRINCESS OF PEACE DIES

Vancouver.—Aged Mary Capilano, "Princess of Peace," whose birth more than 100 years ago sealed a truce between two warring tribes of British Columbia Indians, died at her home on the nearby Capilano Indian reserve Sunday.

She was born Lay-kho-lote, the daughter of a Squanish chief and Yaculta princess whose marriage brought an end to years of coastal warfare. She later married Chief Jo Capilano in the first Roman Catholic church built on the British Columbia mainland. No one knew her exact age but fellow Indians aver she was born more than 100 years ago. (N.W.R.)

OBITUARY

Easchappie, aged close to 80, died on the Assiniboine reserve on Dec. 21, 1940.

John Pernice, son of Hugo Pernice, died on Jan. 15th, 1941, on the Assiniboine reserve.

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GROWING INDIAN RESPONSE TO EDUCATION

Approximately 16 per cent of Canada's 118,000 Indians are attending school, according to the Indian Affairs branch, department of mines and resources, which reports that enrolments in Indian schools in the Dominion now total almost 19,000. This is an increase of about 3,000 over the attendance at Indian schools in 1930, and indicates the manner in which the Indians are responding to the efforts being made to educate their children.

At present 367 Indian schools are in operation, and new ones are being added to meet the growing requirements of the Indian population. During the past summer enlargement of one of the Indian day schools on the Six Nations reserve near Brantford, Ontario, brought the number of two-roomed schools up to three, and made it possible to provide Grade 9 training on this reserve for the first time. Approximately 50 children who passed their entrance examinations this year are now enrolled in Grade 9 in schools on the Six Nations reserve.

Two new Indian schools were built in British Columbia this year. At Alberni a residential school was completed in August, and the staff and pupils have been transferred to it from Coqualeetza, situated near Sardis. The latter building is now being remodelled and will be used for hospital purposes. At Kitimat a two-room day school is nearing completion, which will provide accommodation for 70 children and will be equipped for vocational training.

In recent years special emphasis has been placed on vocational training for the Indian pupils.

(Leader-Post, Regina)

THE POPE AND THE NATIONS

These days of war and hatred and seething passions make the position of the vicar of Christ a crucifixion. He is the Father of all the Faithful, under whatever flag they live. He cannot favor one side or the other for he is responsible for the welfare of the Church everywhere. The Church has seen empires and kingdoms and democracies and dictatorships come and go and she will outlast them all. But in the meantime, as nation stands against nation and Catholics of different races nurture hatred against each other, what a lonely, heartrending task it must be to represent the Prince of Peace in a mad world where there is no peace. Catholics are caught up in

the heat and panic of contemporary political upheavals but the timeless Church and the one who sits in the Chair of Peter can have no politics. He must stand alone, speaking the words of Christ to all but deaf ears, protesting, pleading, praying; misunderstood and misrepresented, even as Christ was by Jew and Samaritan in conflicts now long dead. Whatever our political sympathies let us be sure to support with our prayers him whose symbol is neither swastika, lion or lilies, but the Cross of Christ.

—Jesuit Missions.

Funeral Should Take Place From The Church

1. Make proper arrangements with the pastor for the funeral Mass before announcing the time of the funeral, which, if possible, should take place in the morning and be preceded by a Requiem Mass for the dead person, whose soul stands doubtless in greater need of prayer than of a beautiful coffin or flowers. A few Masses said instead will be of far greater solace to the soul of the deceased.

2. When a member of the parish is to be buried these things should be remembered:

- (a) The party must have a right to Christian burial.
- (b) Funerals must be at the Church at time appointed.
- (c) Funerals are not allowed on Sundays or Holy Days except the burial be necessary.

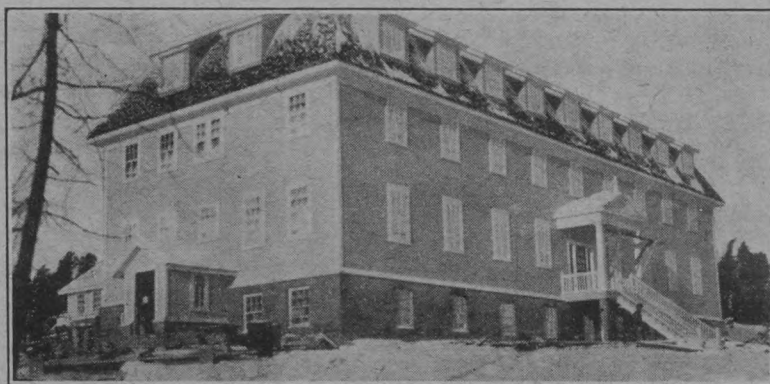
3. The casket is not to be opened in the Church.

4. No regalia of any society except a strictly Catholic one can be worn at a funeral. The only exception to this rule is the flag of our country, or a purely secular emblem.

5. Catholics who neglect their religious duties for a long time but who, on their deathbed, give signs of repentance, can be buried in Blessed Ground, but should not expect a solemn burial.

6. The Holy Office has decided that Christian burial shall be refused to Catholics who are married to non-Catholics by non-Catholic clergymen or civil functionaries.

7. Christian funerals are refused to all those who wilfully have severed their union with the Church, died in final impenitence after having refused the Sacraments of the Church.



McIntosh Indian School, Ont.

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REV. G. L. LAVIOLETTE, O.M.I., Editor.

Cum permissu superiorum.

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EDITORIAL

"REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY"

The observance of Sunday, as a day of prayer and rest, goes back to the beginning of humanity. As Moses writes in Genesis: "And He blessed the seventh day, and sanctified it." (Gen. II, 3). In the book of Exodus the commandment of God is put forth very clearly in these words: "Six days shalt thou labor, and shalt do all thy works. But on the seventh is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. Exod. xx: 9-10).

The observance of the sabbath was changed from Saturday to Sunday in the early days of christianity, most probably by the apostles. Sunday is called the Lord's day by St. John in the Apocalypse: "I was in the spirit on the Lord's day." (Apoc. I:10).

This commandment of God is very often neglected; it prescribes the faithful observance of Sunday by abstaining from work and by prayer. A commandment of the Church, namely, that of hearing Mass on Sunday, specifies how Sunday should be made holy. This commandment obliges every Catholic who has no legitimate excuse to attend Mass on this day. If some one is excused from attendance at Mass, either because he is ill, or lives too far away to walk and has no conveyance, he is not excused thereby from sanctifying Sunday in other ways.

Those who excuse themselves from Mass on every slight pretext gradually slip into religious indifference. It is a mortal sin to abstain from attendance at Mass, and also ont to work unnecessarily for a period of over two hours, on Sundays, and holy days of obligation, such as Christmas, Ascension Thursday, All Saints, etc.) This obligation is based on the words of Our Lord who said: "If thou wilt enter into life, keep the commandments." Here is clearly a commandment of God, and further Christ says: "If a man will not hear the Church, let him be as a heathen." (Matt. xviii, 17). We must then hear the Church when she teaches us that the Mass is the central factor in the religion of Christ, and that the chief thing in the sanctification of Sunday is to be present at the offering of that Sacrifice to God. This sacrifice is offered collectively, in other words, not by one person alone, but as a group headed by the priest. God has always demanded public worship, and from the earliest apostolic times Christians have met regularly for religious exercises in common.

We should hear Mass with attention and devotion. If High Mass is celebrated one should join in the singing. We should endeavour to come to Mass on time. If one stays up late on Saturday night he is inclined to sleep too long on Sunday morning and omit Mass altogether. Many persons seem to have lost every possible means of conveyance on Sunday morning. On Saturday they are able to go to town, which usually is several miles further away from their home than the Mission Chapel. If there is a dance on Saturday, or as far as that is concerned, on any week-day, these same persons will travel ten to twenty miles to be there, but, when comes the day when the Missionary is at the Chapel for Sunday Mass, they cannot find their horses on Sunday morning. The Missionary endeavours to give religious services in the missions as often as it is possible, frequently travelling forty or fifty miles in winter to reach the mission, and when he gets there, he sees only a handful of Catholics coming to Church.

On Sundays when Mass is not said at the Mission chapel, Catholics are not excused from sanctifying the Sunday. It is with sorrow that we have witnessed Catholic people visiting in a town where there are at least three religious services on Sunday, and carefully avoiding to be present at any one of them. This is most remarkable on a special day in the year, namely: Corpus Christi, when the faithful gather from everywhere to witness the procession of the Blessed Sacrament.

If one is unable to attend Mass on Sunday he should do something to sanctify that day; such as: reading the Bible, or Holy Gospels, a prayerbook, recite the Rosary, attend a confraternity meeting (such as the St. Joseph Society), visit the sick, etc. It is with pleasure that we can mention that some zealous christians in many of our missions meet at the mission chapel on Sundays, when the priest cannot come, and one of the members leads the congregation in singing hymns, reciting prayers, reads the Gospel of the day, and part of the Catechism. This could be done in every mission.

As for Sunday amusements, the Church does not forbid them if they are innocent. Dances are forbidden on Sundays.

One must remember that the faithful observance of Sunday brings the blessings of God, but God punishes those who desecrate Sunday by work or improper amusements. It is because the Jews did not observe the Sabbath that God allowed the destruction of Jerusalem by Nabuchodonasar, and the exile in Babylon. "Did not our fathers do these things (selling goods and working on the sabbath day), and our God brought all this evil upon us, and upon this city?" (Esdras, II, xiii-18).

—G. L., O.M.I.

CHURCH CALENDAR for FEBRUARY, 1941

Sunday 2—Purification of the Blessed Virgin.

Gospel, 4th Sunday after Epiphany: The tempest, (Matt. 8:23-27).

Sunday 9—Septuagesima: Laborers in the Vineyard, (Matt. 20:1-16).

Sunday 16—Sexagesima: The Sower, (Lk. 8:4-15).

Sunday 23—Quinquagesima: Jesus heals the blind man, (Lk. 18:31-43).

Wednesday 26—Ash Wednesday, first day of Lent.

FORT FRANCES NEWS

Sunday, Dec. 8.—Feast of the Immaculate Conception. Being a day especially dear to the children of Mary, for it is traditional that they pay very special homage to their beloved Mother on this Feast, a low mass at 7 o'clock was offered for the living members. Beautiful hymns were sung by all the children of the school and an act of Consecration to the Blessed Virgin was recited by the president, Miss Eva Morrisseau. In the evening a lunch was served to the members. On the occasion the sewing-room was gaily decorated with blue and white streamers. At the conclusion of the day our kind Director, Father Chatelain, gave us an inspiring talk on the Mother of God, from which the members could gather many wholesome lessons.

Dec. 10.—John Black, a young pupil, left for Fort William Sanatorium. God has granted him the great grace of entering into the Catholic fold. The sponsors are Kathleen Morrisseau and Albert Jourdain, our low-pupils. Best wishes to John for a better health.

Dec. 14 marked the arrival of Sister Dushcher. We were glad when Sister Superior told us she was to be one of the girls' matron Sisters. Hearty welcome to you, dear Sister; may you enjoy your sojourn with us.
(Marian Black)

Dec. 15.—Under the auspices of the Children of Mary, a bingo party was held in the basement of the church, for the sole purpose of helping the poor and needy of our reservation. The grand prize, a big turkey, which brought in \$8.00, was donated by dear Father Chatelain. The lucky number was 23, and the lucky man, Sam Jourdain. What a jump he made when they called his number! A very sincere vote of thanks goes to Father Principal for his highly appreciated gift; to the organizers which showed such keen interest in their work and to the co-operation of all the ladies and gentlemen of the reserve; these are to be thanked and congratulated for their good spirit. The proceeds of the day's activities amounted to \$37.51. This proves to be a success beyond all expectation.

We boys of the school give three cheers for the Children of Mary, our fellow scholars. Hip! Hip! Hurrah! They have made everyone happy on Christmas afternoon when Santa Claus handed them their gifts.
(Kenneth Bruyere)

Just in case you wonder where the one cent comes from—that was a tip given by a generous "somebody."
(Margaret Bruyere)

Dec. 21.—It is the leaving day for the pupils of this reservation, so everyone is on the spot early. How anxious we are to take such holidays! We appreciated these long and very happy days and we sincerely thank Father for granting us this privilege. Also towards all those who caused us so much happiness.

Dec. 25.—A solemn Midnight Mass was celebrated on Christmas eve. The church was filled to capacity, for every fervent Catholic loves to pay homage to our sweet Infant Saviour. The majority of the people approached the Communion Table to receive Our Lord. We wish to extend our thanks to all those who made Midnight Mass so beautiful and so inspiring; to our Pastor who delivered a very appropriate sermon; to the ladies and gentlemen who decorated the church so gracefully; to the choir that rendered the singing of the Mass so sweetly, and finally to all the people who attended Mass so piously.

Christmas tree, at last once more before New Year's, gathered us to give and receive gifts from

our friends. Happiness could be read on every face of both children and grown-ups. We wish to take this opportunity to thank the trustees of the church for the organization of this most pleasant afternoon.
(Gerald Bruyere)

Jan. 1.—"Happy New Year!" was on every lip; and we children from this school wish to extend to all the readers of Fort Frances News, a very Happy New Year filled with blessings from the Babe of Bethlehem and may He also protect them throughout the coming year.

Jan. 6.—The school opened wide its doors to receive all the children who came back after a long and very happy Christmas vacation.

Jan. 8.—Our filial hearts were overwhelmed with grief when our teacher announced the serious illness of Father Principal's beloved mother. Your prayers are kindly requested for her prompt recovery. To you, dear Father Chatelain, goes our sincere sympathy.
(Margaret Rose Speaker)



SANDY BAY RECORD

Dec. 11.—What a great surprise! Whom do we see appear in the chapel and walk up the aisle? It is Rev. Father Comeau who arrived last evening after four months absence, and is now going to say Mass. Our hearts are overflowing with joy and we are all anxious for nine o'clock, when we meet in our singing hall, awaiting the great pleasure of saluting our Pastor in a welcome song. A few days after his arrival Father gives us some moving pictures. No need of saying how pleased we were.

Dec. 24.—Everyone is busy decorating and preparing for the grand feast of to-morrow. At half-past eleven in the evening the girls are awakened by the ringing of a bell and the sound of a nice, soft voice singing a canticle. Yes, and this is what they saw: one of the girls dressed as an angel, in a long white dress and broad wings, going along in the dormitory. Do you not think it lovely to be awakened by an angel so as to get ready for Midnight Mass? There was a very nice assistance and the singing was very beautiful.

Dec. 25.—At half-past two the boys' recreation hall is packed with people. Everyone is coming to see the children's little play and also to receive the Christmas presents. After having spent a nice afternoon all go to Benediction and then return home contented.

Dec. 29.—Rev. Father Audette, who has been with us since over four months, has left for Fort Francis. Many thanks to him for all his goodness towards us.

Jan. 1.—After a High Mass nearly all of us leave to go and spend the day with our parents. Those who remain here spend a very nice day and evening.

Jan. 2.—We are back from a short vacation at home.

Jan. 5.—There is something extraordinary awaiting us at noon hour. It is today that we are to find out who will be king and queen for tomorrow. The luck fell upon Harry Wilfrid Houle and Verna Beaulieu.

Jan. 6.—We offer our best wishes to the heroes of the day. After dinner our queen is dressed in her royal outfit and is seated on the throne made for her. Their reign will not be long, so we profit of this to have a grand time. Playing, laughing, jumping and singing are followed by a nice afternoon lunch.

Diary

Nov. 29—A Junior Red Cross branch was organized among the pupils of our senior classes, under the direction of Mrs. Bryant who after expounding the purpose and rules of the organization asked us if any desired to join in it. We all enthusiastically signed in to serve and keep the rules of health. Officers were then nominated as follows: president, Bernadette Kitchimonia; vice-president, Clarice Quewezance; secretary, Wilfrid Campeau; treasurer, Dolphis Musqua. A convener committee was also appointed: Evelyn Ness; Ambrose Musqua, service; Edgar Kitchimonia, Caldwell, program; Mabel Musqua, health and cleanliness; international friendliness. Our particular name was left to be announced at the second meeting. This took place on Dec. 11. Mrs. Bryant herself announced that the name "Gay Ramblers" was chosen among many submitted. Mrs. Bryant also donated \$5.00 to the new organization toward purchase of work material. The Gay Ramblers are very thankful to Mrs. Bryant for the interest she is taking in their welfare.

Dec. 25.—The Christmas event was bright as other years if not brighter this year. The weather was very mild, this brought a large attendance to the Midnight Mass and to the Christmas tree concert in the afternoon. Mr. and Mrs. Bryant and their family were present. The children entertained with an Indian play, some songs and hymns. Mr. and Mrs. Bryant were asked by Fr. Paradis to address the gathering, which they did in a very nice way and then handed to the children the toys from the tree. The toys were as nice and numerous as ever, and offered a beautiful sight with the electric decorations. The parents who received a family lunch bag were afterwards lead to the parlor where they exchanged word of contentment with their children.

Dec. 28.—Our boys faced the Kamsack Midgets in a hockey match which apparently should have been all in their favour as for size and age. Our boys showed the ability of the Greeks this time, by winning the game 8 to 4. As our boys were much faster and kept attacking all the time, they lost no chance in bombarding the Kamsack goaler, who was the most active man of the other side. If it were not for his habit of sitting on the puck our score would have been greater. Our goaler was less busy but was there all the time. The flying speed of Wilfrid Brass and Frank Quewezance were remarkable from the start to the finish. Dolphis Musqua was



a star at checking while Wilfred Campeau and Ambrose Musqua amazed at stick handling. Xavier is a long shot.

On Dec. 22nd, the Christmas concert presented the children of the school, drew the applause of a large audience in the parish hall. Along with ballads, beautiful numbers were presented. "New Lost in Fairy Land," was a delightful play in which the youngest girls, dressed in glimmering costumes, expressed themselves with great assurance; A Christmas Rabbit featured a giant rabbit quite true to nature; The Three Bears, with band accompaniment, was a pantomime cleverly costumed and was one of the best liked numbers. Other selections presented were The Christmas Chimes; a minstrel show; a play by the Senior girls: My Aunt from California; a motion picture: Robin and the Blue Bird; etc.

The proceeds of the concert went to the Junior Red Cross. Early in January a fifth class-room was organized in the Junior Red Cross. We have now beautiful health posters in our class-room.

Due to the epidemic of 'flu on the neighborhood reserves, the parents did not come to visit the children this Christmas; consequently the second concert was postponed. Christmas holidays were nonetheless very enjoyable for the children. A Christmas tree party on the 25th, movies, hockey games, etc. provided varied entertainment. Fortunately not one of the children has had the flu.



Montreal, Jan. 7.—Indians on the nearby Caughnawaga reservation last night gave enthusiastic approval to a plan for Canada's Indians to contribute toward purchase of a bombing plane.



Dec. 29.—The pupils toured through the Eskimo land tonight, in the most interesting lantern slide show. Scenes of everyday life in the Oblate Fathers' missions of the North country. Showing missionaries, nuns, eskimos, igloos, polar bears and other groups of Indians in closer regions, as well as Indian chiefs in costume dress. In the Indian group many were pointed as having facial resemblance to some of our local Indians. A happy new year to our friends of the far North.

Measure your cloth ten times; you can cut it but once.

Setbacks stiffen the backbone if it's made of the right stuff.

If you owe a debt, pay it; if you owe a grudge forget it.

Don't marry for money—it's far cheaper to borrow it.

BIBLE HISTORY IN SAUTEUX

V.: The first disciples (continued)

Wayabang Jean keyabe ima ki aya tako nij okiki-ohamaganan. Pimapamat Jesuussan oho ki ikiti: "Mi waha Manito Manictanic." Ini nij o kikinohamaganan, nondakut ihi ikitot, o ki ani piminijawani esuussan. Jesus dac abamitat kaye wabamat pi akant "Wegonen nendonehamek, o ki inan Tebendjike-an (Rabbi) ande endayan?" Ondassak pi wabandanok, Jesus o ki iji nakwetawan. Ki ijawok dac kaye ki wabandamini ande endanit. Kaye kijik mi iw o widji ayamawan. Mi ko ihi ningotci mitasso-tipagan, ani apitci-kijikatoban (kinawind win cekwa: ngotci niwo tipahigan ic, naw). Andre, Simon Pierre sayenyan, mi sa aha pejik, ki nondawat Jeanyan, ka i piminijakowan Jesuussan. Nitam dac ininiwan meas nekickawakoban, mi sa ini o sayenyan Simonyan kaye oho o ki inan "N'gi mikawanan Opimadjihiwe. Mi sa aha Krist." O ki ijiwitawan dac Jesuussan. Jesus dac ki nanagatawabamat oho ki inan: "Kin sa Simon ona o gosissan. Nongum ondji Cephas, Pierre, (assin) wa ikitomagak, ki ka ijinikas."

"Ayabamik Jesus ki kijendang Galileing wi iji jegiwet Philippan o ki nangishkawan kaye oho o ki inan: 'Piminijaoshin,' Philippe, Bethsaiding ki ondji, mi iwe pejikwan otenang Andre kaye Pierre ka ki ondjiwat. Philippe dac Nathanael o ki nanickane-wan "N'gi mikawanan, o ki inan, aha ka ki tajimikut Moisan, Inakonikewining, kaye ka ki tipadjimikut nikadjimowisiwininiwan mi sa aha Jesus wegossimikut Josephan, Nazarething wendjiwat. "Nazarething ondji, ki ikiti Nathanael, wegonen weninicing ima ka ki ondjimagakipan?" Ondas pi wabandan "o ki inan Philippe. Wabamat Nathanael pi tagucininit Jesus oho ki inan: "Mi sa waha geget sendjita Israe-lite, kawin sa papic keko tcicihiwesin o kikickansin." "Ande wendji kikenimyan? o ki inan Nathanael: "Tci pwa Philippe nandomik, ki ikiti Jesus, megwa ciba-micimin atikong ayayan, ki ki wabamin." — "Tebenemiyen, ki ikiti Nathanael, kin geget Kije Manito ogwissisan. Kin geget Israel o kitci-ogima-man." Jesus dac oho o ki inan: "Ki windamonan ki wabaminan coba-miciminatikong wendji ki tedwetaman. Nawatc keapi kitci keko ki ka wabandaman. "Kaye minawa oho ki ani ikkito: apitci geget ki windamoninim; ki ka wabandan kitci kijik pakindessing, kaye ki ka wabamawak Kije Manito ot Anjeniniman nanjiwat kaye iepiwat icpiming eyanit ima Kije Manito okosiboan."

CATHERINE TEKAKWITHA

(Continued)

14. A New Life For Catherine

Catherine received there a warm welcome by Fathers Cholenec and Chauchetiere. She was given a home with a fervent Christian called Anastasie Tegenhatsiongo, who shared the lodge of Tekakwitha's wife and brother-in-law. This woman, who devoted herself to the preaching of the neophytes, became a mother to the girl who never enjoyed such motherly affection before. She was now so far from the scandals of Kanawaki, free from the persecution of her household, and her best way to show her gratitude was to live the best she could for the service of God, dividing her day between prayer and work in the fields. In winter, she had more time to spend in the church. On Sunday afternoons, she joined the congregation for their "Indian vespers," a kind of chant which made them memorize part of the catechism and

learn the devotions. The Indians who have a very keen sense of religion and of the intimate union this requires with God and who called the whole Church's teaching and practice by one word, "Prayer," are very fond of those prayers and chants in common.

15. Indian Settlements

Kanawaka, spelled now Caughnawaga, took its name from the "Sault St. Louis rapids" and means "at the falls." The first settlement at La Prairie was too close to Montreal. For Montreal, once a holy place, was becoming more and more a market place for furs. The Governor, Frontenac, took all the means possible to give more and more attractiveness to the fur trade; the fascination of fire water was used to bring the Indians with their furs. The Jesuits were not fanatic prohibitionists, but they had enough experience to know that liquor traffic brings filthy disorders and immorality. Now they would witness from across the river the results of a policy which did not care for the souls but only for money. Father Fremin had moved this Indian settlement a few miles farther up the river. Frontenac quarreled with the Missionaries. He was afraid of the Dutch competition. He was anxious to make the new France richer. He did not care for the real benefits of the Indians and opposed all efforts to make an autonomous community of Indians. The Governor wanted to make French the Indians and offered French citizenship to every Indian convert. But the Jesuits knew that it was better for the Indians to be protected against that "francisation" and they established settlements in order to turn the natives into Christian Indians, which gave them all the advantages of the true civilization, without uprooting their most legitimate ways and customs. Once more, thanks to their disinterestedness towards selfish greed and thirst for money, the Missionaries saw further and better than the politicians. Fortunately, the king of France backed the Jesuits and so the Indians more and more understood who their true friends were.

16. Caughnawaga, the Christian

The missionaries who then worked to the real benefit and the protection of the Redskins were the same Jesuits who, for over a century and a half had given the world a beautiful example of what the missionary task of civilization is, as understood by the Catholic Church, with the famous "Reductions," in Paraguay, where they made self-supporting 70,000 Indians of South America. The same outlines were followed in Canada, but on a more modest scale. They tried to keep all that was good in the Indian life; they adapted to the conditions of the time what could be adapted; they tried to make them live decently and become self-supporting; and above all, they aimed at the real purpose of their work: to make the Indians live a true and Christian life, and for that they had to protect them against scandals of the pagans and the white men as well. At Caughnawaga, members of twenty tribes lived together, developing what was the best in their traditions. They governed themselves and kept their ancient customs: counsel of elders, respect of the parents, hunting and gardening as the Iroquois used to do, great hospitality for their fellowmen; the latter was a great instrument in spreading christianity among the Indians. They gave up their superstitions, their dreams, their savage dances, the pagan rites and burials.

So Caughnawaga, the christian, was a marvelous counterpart of Kanawaki, the pagan, and there the little Lily of the Mohawks found a fertile ground to grow up and blossom in the garden of God's love.

Historic Indian Headdress

J. Z. LaRocque, Lebreton

To Aid in Red Cross Work

In the "Carry On Canada" work of citizens have been cited several unusual activities in recent months, many of them connected with Red Cross work from the Atlantic to the Pacific. Perhaps there are hundreds of notable accomplishments that never come to the attention of the public in this respect, but one that has reached the Regina Leader-Post deserves notice.

At the Sioux reserve west of Fort Qu'Appelle, in the Jumping Deer Creek district, there is a branch of the Red Cross among the redmen, who are not treaty Indians—the band of Sioux, whose chief was Standing Buffalo, now dead many years. He was succeeded by his son a goodly number of years ago. He died about six years ago, and since then a council regularly meets every year and elects a president, who is nominally "chief" of the tribe.



Late chief Standing Buffalo, sitting; also Julius Standing Buffalo, son of the chief, and Andy LaSuisse, his cousin, both standing.

The "new order" among the Indians has practically done away with tribal customs of government, at least among the Sioux.

* * *

In the First Great War, several of the Sioux of the Standing Buffalo tribe, part of the army of Sitting Bull that crossed into Canada after the Custer massacre, enlisted and served overseas, some of them being decorated for bravery under fire. At that time there was some sort of organization directed by the Indian agent of the time that worked for the prosecution of the war. What it did is not recorded, but since the start of the present war the president of council, Louis Tawiyaka, and Andy LaSuisse, secretary, have done things in a more business-like way.

The Sioux have not much money, they are not, as already pointed out, treaty Indians, and the only means they have of getting the few dollars that keep body and soul together is to go working out in the harvest fields in the summer time. Nevertheless, the officials decided there must be a Red Cross branch, and that it must be active, just like all the activities of the white folk. To date, the branch has accounted for a total of close to \$60 in cash, and the women have done much sewing and knitting.

President Tawiyaka, a graduate of Lebreton Indian school of some 40 years ago, is no longer a young man, but he has plenty of energy, and directs the branch in its activities. Recently he was not satisfied with the small amount of money raised (yet that is a comparatively large amount), so he decided to make a sacrifice to show the real heart of an Indian.

Louis inherited an eagle head-dress from his father, who had received it from his father in turn. That headdress was worn when Sioux roamed the prairies and sought scalps. In fact, in order to wear this headdress, an Indian had to have a reputation as a hunter and warrior, and the Tawiyaka family boasted of several of these, one of them being at the Custer massacre, who distinguished himself according to the ideals of his tribe. The headdress has gone

into the chest of memories, it lay there carefully looked after by Mrs. Tawiyaka and members of the family, and only on special occasions was it ever brought out to be worn.

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Louis recently said to his family that the headdress should bring quite a sum, if raffled. These Indians have gotten into the white man's way of raising money, and so he donated to the Red Cross branch his most prized possession. The Indian girls of the reserve are out selling tickets, they hope to raise quite a sum of money to turn over to the Red Cross, for, like their leader, they know the need is great.

And so perhaps the Sioux Indian Red Cross branch at Fort Qu'Appelle is the only one in Canada where a war headdress will be used to raise funds to ameliorate conditions of suffering in far-off countries. It is but a few years ago that this headdress was the icon that energized the Indian to cause suffering and death, says Louis Tawiyaka, and it would appear there is some poetic justice that, now as civilization of the Indian has advanced, that same headdress will bring happiness to some folk in distress.